ZIONS HERALD

New England Methodist Monthly

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ZIONS HERALD

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Warren C. Carberg, Editor

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From Our Readers

Dear Sir:

The article in this month's (July) issue of ZIONS HERALD: "I Shall Commit Suicide," leaves much to be desired of religious journalism. The complete hopelessness of this monograph arouses the question, "Where is your faith and how strong is your trust in God?"

Such statements as: "These facts are the confirmation that man is past redemption." Unrepentant in the midst of a world half-burned down, he goes on to complete the task, show evidence that the writer hasn't looked at "facts." I do not see a half-burned down world. Neither do I see a total loss of mankind which "is past redemption." I know that the

(Continued on page 19)

On the Cover . . .

Methodist religious leaders in procession from Hilltop House Chapel, Cathedral of the Pines, Rindge, N. H., on Sunday, July 10, in a welcome to Bishop James K. Mathews that drew a crowd of 10,000 people from all parts of New England. The Rev. Stanley M. Sprague, Portsmouth, N. H., is leading the procession. Next in line, left to right are the Rev. Emory Stevens Bucke, Book Editor of the Methodist Church, who delivered the address and the Rev. James Wilson Knorr of Whitman, Mass. Behind them, left to right, are Bishop James K. Mathews and the Rev. John David Erb of Boston.

Inside Front Cover . . .

"Goodbye, Bishop Lord." Bishop and Mrs. John Wesley Lord at the farewell reception tendered to them at the School of Theology, Boston University on June 27. The Rev. and Mrs. Willard C. Arnold are in the reception line with Bishop and Mrs. Lord.

Inside Back Cover . . .

A new name on the door of the Boston Area Office. The painter is putting the name of Bishop James K. Mathews on the door at 581 Boylston St., Boston, after taking off the name of his predecessor, Bishop John Wesley Lord, now bishop of the Washington, D. C., Area.

Back Cover . . .

Bishop James K. Mathews in a serious mood as he speaks from the pulpit at the Cathedral of the Pines, Rindge, N. H., at a reception in his honor tendered by Methodists of the Boston Area.

Editorial

The Years Ahead

Our new bishop has arrived. Many of us have had an opportunity to exchange greetings. He has already demonstrated that he is an able and friendly man, well equipped for the task of nurturing Methodism in the Boston Area. The leadership and the zeal that won the hearts of so many in India during his missionary days, will give to New England a fresh spiritual perspective. Bishop Mathews will carry forward the work that Bishop Lord has done so well. Let us all work even more energetically than before so that his stay here will be happy and productive. Our prayers go out for Bishop Mathews and his family. Together we can make the years before us of surpassing richness.

The Wyman Letter

During the past eight months both the secular and the religious press of the nation have risen in defense of Willard Uphaus, now serving a year's sentence under the harshest kind of conditions at Boscawen, N. H.

The American press, which has its own way of getting at the truth of things, is in general agreement that Uphaus has a religiously motivated conscience and has been imprisoned for his convictions. Furthermore, it is conceded by just about everyone that World Fellowship, Inc., is about as subversive as a baked-bean supper and should never have been investigated in the first place.

All of the leaders of major Protestant denominations have come out for his right to be silent for conscience' sake. Willard Uphaus is accepted by his own denomination as a good Methodist. His actions have been approved by the General and Jurisdictional Conferences and by the New Hampshire Conference where he lies imprisoned.

These religious leaders may have felt some slight degree of astonishment if they chanced to read the letter by the attorney general of New Hampshire, printed in the *New York Times* on June 25.

Mr. Wyman, despite repeated endorsement of Dr. Uphaus by virtually every Protestant religious leader in the nation, has his own views on the matter. By what authority he qualifies as a religious expert as well as an eminent member of the bar he doesn't say, and never has said.

He refers to the religion of Dr. Uphaus in the *Times* letter as "a smoke screen of alleged conscientious objection in an aura of alleged religious conviction."

This statement is mild as compared to previous ones denouncing the religion of Dr. Uphaus as "a sham and a pretense," and as "phoney as a three-dollar bill."

In his letter to the *Times*, Mr. Wyman somehow connects the paid propaganda of the Religious Freedom Committee, with the editorials that appeared in the *Times* and other great journals of the nation.

In the same veiled manner, Mr. Wyman also manages to convey the impression that Dr. Uphaus, though imprisoned at Boscawen, is somehow responsible for the harsh words that Mr. Khrushchev said to Mr. Eisenhower in Paris and the efforts of the Soviet to arm Cuba.

Mr. Wyman says that he is "troubled" by such "propaganda" as indeed he should be. He feels, he tells the *Times*, that "even your editorials can be used to pyramid one misunderstanding upon another."

This editor feels that as far as the *Times* editorial is concerned, there is little room for misunderstanding. It said bluntly and plainly "There is no evidence that anything went on at the Summer conference that was illegal. Yet Dr. Uphaus remains legally in jail, under surprising severe conditions of imprisonment, the most notable, but unfortunately not the only "First Amendment Case," that ought to be bothering the American conscience."

Mr. Wyman repeats his forebodings on the so-called notorious Uphaus Communist front activity, forgetting perhaps that he has already stated that he has never uncovered evidence to show that Dr. Uphaus is a Communist or ever was a Communist. In that both Wyman and Uphaus are in agreement.

Like Dr. Uphaus, we believe firmly in obeying the law, but realize that even the law is sometimes fallible. In America when we believe a law is wrong we feel that we have the right to speak out against it and attempt to change it even while we obey it.

And that is all Dr. Uphaus has done. He has taken his punishment in good grace, even while maintaining that the laws under which he was sentenced are wrong and should be changed.

He is now asking for the clemency which he believes is his due. Can it be, Mr. Wyman, that you fear that the release of Dr. Uphaus would be an admission of a very bad mistake?

Western Christianity Faces Great Challenge

by Dr. Alan Walker

Noted Australian Evangelist and Former Visiting Professor at Boston University School of Theology

Something has gone wrong with the segment of the human family which is called the Christian West. The Summit failure and the rejection of President Eisenhower by Japan, provide further evidence of the inadequacies of Western attitudes and policies.

The blunt truth is that for years the initiative in world affairs has been in the hands of Communism. Compromised by its own colonial past and the ugly stain of racialism across part of its life, the West has all too little appeal for Africa and Asia.

Negative and uncreative, it has become largely defensive in outlook and policy. As a consequence, out of its heart comes no ringing challenge and no really great leadership.

How can stumbling and fumbling in Western policies be overcome? By the West becoming true to its finest insights and values. Only by a recovery of spiritual power shall the West find the strength to win the battle for the minds of men.

How shall the Christian West fulfill its purpose? What shall it do in order to become true to itself? A Christian society is impossible without a continuing experience of worship. From a frequent encounter with God through Christian worship come the great and distinctive ideas of Christian civilization and the renewal of the life of the people. Through worship is the impoverished life of society replenished.

We should remember that all earthly civilizations are corruptible. I have wandered amid the relics of mighty Egypt, surrounded by the sands of the desert, poked amid the ruins of Babylon, walked through the excavated streets of Roman Pompeii. Solemnly they carry their warning to the pretensions of our own civilization.

Bernard Shaw once claimed, "No civilization has outlived the destruction of its Gods." Professor John Baillie says: "In proportion as a society releases its hold upon the eternal it ensures the corruption of the temporal."

In the light of such warnings the Christian West might well look within. Since the 19th century there has been a steady decline in worship and a loss of religious awareness and motive. In spite of the recent return to religion in America it is true to say that the majority of people in the West profess no religious faith, take part in no religious observance and have no connection with any religious institution.

Here is the level from which the defeats of the West have arisen. From spiritual uncertainty and unreality has spread a political paralysis. The decline in religious faith and worship has led to dangerous confusion in goals and purposes and an inability to fashion adequate positive policies.

The Christian West has almost ceased to be Christian and has become merely anti-Communist. A great fear rather than a great faith is directing the West. Only through positive thinking and living will the initiative be seized in the world's ideological struggle.

I wonder when Protestantism will develop more thoroughly its own answer to Communism. We shall never know how much has been lost by the blanketing of Christian thinking on Communism by Roman Catholicism. The Roman Catholic Church has gravely oversimplified the Communist challenge. Communism simply cannot be answered by seizing on its atheism alone. It poses, especially through its social and economic promises, a far more complex problem.

Because world Christianity has largely accepted Roman Catholic over-simplifications and negativism, shallow answers have been formulated towards Communist theory and practice.

No deep theological insights have emerged. Hence the defeats of the Christian West have mounted for negativism and fear are no match for a positive faith which also has about it the overtone of religious devotion.

Western defeats have also arisen from an extreme trust in armed might. Preoccupation with defense needs has squandered resources, stultified positive peace-making and given a false image of the West to the rest of the world.

The claim that arms superiority would buy time for more positive peace efforts has not been fulfilled. The increasing intensity of the arms race has merely deepened the obsession of the West with finding weapon-security.

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How untrue to the beginnings of the Christian story is the pathetic trust of the Christian West in atomic-arsenals. Christ carried the title "Prince of Peace." His clear word to Peter was: "Put up Thy sword. They that take the sword shall die by the sword." In the first three centuries of the Christian Church to be a Christian was to refuse to bear arms for the Roman State.

Even 60 years after the Church allowed its members to join the armed forces it decreed that anyone who actually shed blood in battle should abstain from the sacraments for four years.

If there is any point at which the Christian West should return to the insights of its faith it is regarding the place of force in human affairs. Such a renewal would drive back that which has been in fact our undoing, our strange confidence in armed might.

The time is ovedue for a discovery of the gifts which a living faith in the Christian God can give. The vision of God creates a quiet confidence that the purposes of God run through history. The Christian estimate of personality supplies a basis for policies of racial equality and political freedom.

Christian compassion gives an answer to the cruelties and ruthlessness of natural man. The Christian way of life introduces a color and variety to living to which the grey materialism of Communism has no answer.

The creative fellowship and freedom of a Christian society meets man's needs more than the regimentation of Communism can ever do.

The Christian West, if it were true to its own heritage, would be far more vigorously coming to grips with the poverty and hunger of the world. It would be expressing more adequately the Christian principle that the first call on the strength of the strong is the need of the weak.

Let us make a specific suggestion. The Christian West should convene a world conference to prepare a World Development Plan. The plan should mobilize world resources for a war on want, illiteracy, cultural and spiritual backwardness. Only far sighted world action will halt the widening gulf between advanced and backward nations and will anticipate the problems which must follow the huge increases in world population.

None of us in the West should be allowed to forget some of the basic facts of the need of the world beyond the borders of our prosperous communities. If we only had the imagination to peer behind the statistics such as these. The Atlantic nations number 16 per cent of the world's population but possess 70 per cent of the world's wealth. The life expectancy of a baby girl in Canada is 69 years, in India, 27 years. Four out of ten people in the world have never heard of Jesus.

The growth in atomic power and technical skills in the West are causing the disparity between advanced and backward people to widen. With this continuing development, bitterness and tensions must also increase. It will all make it ever harder for the wealthy West to influence the world.

Perhaps at this time Christ's parable of judgment, of the dividing of the sheep from the goats, should be prescribed reading for the Christian West. We sometimes forget it is a parable, not about individuals but nations. "Before the Son of Man shall be gathered all Nations: and he shall separate them one from another, as the shepherd separates the sheep from the goats."

What is the basis on which the judgment of the nations is determined? "I was hungered and you gave me meat: I was thirsty and you gave me drink: I was a stranger and you took me in: naked and you clothed me: I was sick and you visited me: I was in prison and you came to me."

By this judgment shall the Nations be judged. Let the Christian West be Christian.

Thinking on these things I have been unable to get away from the picture of Paul landing, long ago in Europe. The call had come. "Come over and help us." The response was immediate. "When Paul had seen the vision, immediately we sought to go on to Macedonia, concluding that God had called us to preach the gospel to them."

What a faith Paul had. Soon he was moving through Europe. Even far away Spain was in his mind, as the Book of Acts shows. Rome certainly figured in all his plans.

The victory of the Christian faith in that far-off day astounds. Facing constant persecution, possessing no property, with few influential people to assist, the Christian cause grew. By the end of the third century it had won recognition in the Roman empire.

Even then it is well to recall that the historian Gibbon estimated that only five per cent of the Roman Empire was Christian when it finally conquered and won its place within the Empire. Five per cent!

Let the Christian West be Christian! The great need of the West is for it to be cleansed and renewed by drinking deeply at the fountain of its faith and heritage. Then and only then shall the Christian West give needed leadership to a confused and threatened world.

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The Situation in the Congo

Mrs. Booth Describes Events Leading up to Missionary Exodus

My husband and I arrived in Elisabethville on June 29, the day before the Congo became independent. Home looked good to us after several months of living out of suitcases. It was the cold season, but a fire in the fireplace made the study cozy, and the sun was bright on our patio. We had a wonderful week of fellowship with friends; Congolese missionaries, and Belgians before we started out on what was supposed to be a good Methodist routine of conferences with a quick trip to Leopoldville first.

Leopoldville is more than a thousand miles from any of our Methodist work, and we do not go there very often. But my husband wanted to make contacts with the new government ministers as soon as possible and Leopoldville is the capital. So it was that we were caught there when some of the Congo army rebelled. We had expected to spend three days, but stayed a week, from July 7 until the 14th, first for a day and night in the American embassy, and then with the Baptist missionaries who carry on a big work in that part of Congo. We heard stories and rumors of what was going on around us, even that our part of the city had been bombed. We knew that one wasn't true, and judged that some others might be equally ridiculous! We listened at all hours, not only to the Methodist radio hook-up in the Central Congo, but also to those of other churches, especially to that of the Southern Presbyterians whose work lies between our two Methodist conferences. At first the Methodists were making plans for their annual conference, and wondering where their bishop was, but before long they were discussing evacuation. In many places there were no disturbances, and the missionaries saw no reason to leave. Some men stayed; where the evacuation was by plane, they simply remained; where it was by car they took their wives and children over the border and returned to work.

On July 14 with Congolese friends seeing us off, we took the ferry to Brazzaville, expecting to fly to Rhodesia and then go into the Katanga. But Brazzaville was full of refugees, mostly Belgian, and as it was looking more and more doubtful that women would be allowed back in Congo right away, I took advantage of an opportunity to come home on a globemaster with other Americans.

We made a date to talk by phone between Johannesburg and New York on July 19. It was a fine idea but didn't work out. My husband called, not from Johannesburg but from Salisbury, Southern Rhodesia, but I did not arrive until the 21st, and he was worried, not knowing where I was. It was a hard trip home, but everyone took good care of us on route and at each stopover.

Letters came through as well as usual and one soon came from Elisabethville dated the 24th which began: "It is great to be back in our house, but disturbing not to have you here, too. Everything is just as we left it. Seventeen days—and what has happened in that time!" He went on to tell of the missionaries who had met him and ended: "We have spent the evening here in your study with a fire. We brought in more comfortable chairs and talked and talked about Congo—what happened—and what we should do in the future."

That is what he has been doing ever since—(not just talking but working out plans for the future). Central Congo conference did not meet, but Southern Congo conference did. While Katanga was in the headlines and the U. N. Security Council met all night to discuss going in with troops, the ministers and laymen, Congolese and missionaries, were planning in Elisabethville.

Seven men were ordained and one of the Congolese District Superintendents was chosen as administrative assistant to the bishop.

A day or two before the U. N. troops went into the Katanga Province, the bishop, Dr. Brewster of the Board in N. Y., and several missionaries, flew into Central Congo on a survey. I have been anxiously awaiting news and today, August 16, a cable has come, a day earlier than I had dared hope for it. It brought the good news that all property was safe. A cabinet meeting was held, and here too, an administrative assistant to the bishop was appointed. Delegates for the central conference in Rhodesia were able to leave with my husband by plane.

What of the future? By the time you read this we will at least know more of the immediate future. On August 20 the third of those conferences we started out for hopefully back in July meets on schedule. I listened until 4.01 A. M. at the Security Council meeting held on August 9-10.

Now as soon as I finish writing this I am going to take the sleeper to New York to attend the one that will meet either tomorrow or next day. The United Nations has done a great work so far, and I am counting on it to find ways of continuing.

I still believe that there are those in Congo capable of leading the country forward and that the Christian church will be there in the future, as it has been in the past, to help in all possible ways.

Try to Save Old Homestead

Bishop Asbury Frequent Visitor at Waltham Farm

by J. Rex Shepler

Methodist leaders are alarmed by a threat to one of their most valuable historical treasures, the Bemis-Pickering homestead, located near the Cambridge Reservoir and Route 128 in Waltham.

The house, erected shortly after the end of the Revolutionary War, was closely associated with the saintly Bishop Francis Asbury, Methodism's great "Prophet of The Long Road."

The circuit-riding bishop, who covered 250,000 miles, mostly on horseback, during his 50-year ministry, frequently stopped here on his way to and from other parts of New England.

The Polaroid Company, already located on the highway, not far away, has a purchase and sales agreement with the present owners of the property, to be consummated pending a favorable ruling on the rezoning of the area. Methodist leaders, however, believe that there is a chance that the building may yet be spared. The homestead is now known as the Stewart Farm and has been in the Stewart family for nearly 100 years.

It is one of the few farms still remaining in active operation in Waltham. The farmhouse rests in a shallow amphitheatre, with wide fields around it and gently sloping land to the rear. Each summer that Bishop Asbury rode through New England it was his custom to stop here. In those days there was no reservoir, only Hobbes Brook, which has since been dammed to provide drinking water for the city of Cambridge.

Because of the addition of a third-story gable, and changes at the rear, the building looks different than it did during the days of Asbury. But the two stories at the front are the same.

Asbury's Journal shows that he was a guest in this house fifteen times, more often than in any other place in New England. Here was formed the Methodist society of Weston, part of the original Needham Circuit.

Joseph Bemis, who settled in Waltham in 1710, constructed the first building on this location. This early section of the house was not torn down until about 1910. It included a great kitchen and hearth, plus a buttery at either end. On the second floor there was a row of four bedrooms, not much wider than necessary to accommodate a double bed. Sometime before 1793, Abraham Bemis erected the front section of the present home, including two front rooms on either side of the distinctive front door.

As far as the front rooms are concerned, the house is the same one that Asbury so often visited. From the time that Abraham Bemis became a Methodist in 1793, till his death many years later at the age of 87, it is estimated that the house entertained nine bishops and 400 clergy. The list of bishops included such renowned religious leaders as Asbury, Whatcoat, McKendree, Roberts, Hedding, Soule and others.

Where Bishop Francis Asbury rested from his arduous journeys. The old Bemis-Pickering homestead in Waltham, near Route 128, was visited by Asbury 15 times while he was in Massachusetts. The New England Conference Methodist Historical Society is attempting to save this symbol of religious history from the encroachments of industrialism.

Bishop Asbury's second visit to the home was in July, 1794, when he officiated at a quarterly meeting. These meetings were two-day affairs, held on Saturday and Sunday. Methodists from all points on the circuit attended. Asbury writes: "Came to Waltham to a quarterly meeting. At three o'clock I gave them a discourse on 'the little flock,' to comfort the affrighted sheep. Sabbath day, we had a love feast at 8 o'clock, sermon at half-past ten o'clock, and again in the afternoon; there was some life in the love feast and sacrament also."

This house became a second home to Asbury. One of the preachers he brought up from Virginia, George Pickering, married Maria Bemis, the daughter of the household and thenceforth the house was known as Pickering as well as Bemis.

In the summer of 1798, Bishop Asbury arrived in Boston to find a contagious disease endangering the population. His followers prevailed on him to retire to Waltham, where he spent five days.

"O, a solitary house and a social family," he writes, "a comfortable table, pure air, and good water are blessings at Waltham."

Later that Summer, having held a Conference at Readfield, Me., and being on his way to hold another in the Berkshires at Granville, Mass., he started from Lynn to Boston.

Describing this trip he writes: "The heat was excessive and the sun met me in the face, so that I was almost ready to faint in the carriage; I changed my mind, and concluded to come to Waltham and spend

(Continued on page 24)

"Are You a Nobody, Too?"

by the Rev. William F. Moore
(Berkeley Methodist Church, Berkeley, R. I.)

"Immoral society has achieved its sordid triumph over the spirit" of another moral man—a man ashamed enough of his identity that he doesn't allow his name to be associated with his thoughts, a man proud enough of his thoughts that he is willing to play God and try to do away with his identity.

I refer to a member of the New England Conference of the Methodist Church who will commit suicide if an atomic war begins. He has put it so dramatically in the opening sentence of an article which appears in the ZIONS HERALD of July 1960, entitled *I Shall Commit Suicide.* "On the day when the atomic bombs begin to fall I shall commit suicide." When will this man commit spiritual suicide? I ask. And my answer is, on the day when he fully believes his own dramatic sentence.

Does he really believe the bombs will fall? Does he really believe he will end it all for himself? Let us look at these questions. He believes in peace, he wants peace, he is desperate for peace. Most of us believe in peace, many of us want peace, but few of us are concerned enough to write a congressman or to use our abilities skillfully and dramatically to present an article to quicken the consciences of the people who are less concerned.

Mr. Nobody (the name which I shall temporarily use for the unknown author) has bothered enough to do this. Mr. Nobody is trying desperately to do something. He is trying to stop those bombs from falling. And even though he thinks they may fall, and even though he uses the words "when they fall" instead of "if they fall," he has hope and courage enough to write to us and tell us of his "final protest against the combined stupidity and wickedness." He has not given up yet. He still believes there is something that he can do to stop the bombs from falling and he is doing it.

Mr. Nobody has been desperate before. He was desperate after the war of 1914-1918 and then pledged himself "to give all my spare time outside my vocation to the bringing in of a democratic and warless world." He was desperate after "the house of peace tumbled about my ears and the world once more was smitten with the fires of war." Nevertheless, he says, "I could still hope." Do you think he is desperate enough to end it all—not for us, but for himself? Remember he is a man who has obviously given much of his life for others—a man who wants peace. However, perhaps he is desperate enough, for he says, "I do not see any grounds of hope." And if he is desperate enough, I shall hope for him, as will my Christian brethren whose ground of hope is in the Eternal God revealed to us in Jesus Christ.

It appears that Mr. Nobody has lost his eternal ground of hope and is being cast about on the sea of shame in an immoral society. Let us look at how full of shame he seems to be. It is he who refers to society as being immoral.

He also feels a very real part of that society—"*We* muffed the opportunity because we were too immature and fumbling in our efforts to gain a genuine world civilization. *We* refused stubbornly to follow all the road signs to peaceful world order. *We* were urged to battle by the hypnotic chant of freedom and a better world to be." He feels part of an immoral society, but he does not seem to accept the shame for he refers to man as being "moral man."

He acutely feels that there is "futility of the ordinary man in his attempt to influence the contemporary situation." He says that the average citizen feels helpless and futile. He sees no way in which the individual can influence the course of events.

Does Mr. Nobody consider himself an ordinary man, the average citizen? Do such feelings of futility give one a sense of worth and dignity? Mr. Nobody goes so far as to say, "Man is past redemption." Yet he is a man, or is he a nobody who feels that he is past redemption? It must help his conscience to think we all are past redemption.

He is concerned enough to think that people might "chide" him with having committed a great sin, if he commits suicide. He tries to do away with that shameful feeling by thinking that self-inflicted death has no moral implications under the circumstances of mass murder; yet, that would depend on whether he believed that mass murder was moral. I too would be ashamed to put my name to such a statement, Mr. Nobody.

The sea of shame resounds with the battering waves of pride upon the firm foundation of the rocks only to go out to sea again. It appears that Mr. Nobody is waving in such a manner. He says, "And I am not going underground for anybody—and I mean anybody!" And I ask you, does he feel that he is going to have an assumption also?

No one is forcing you to go underground Mr. Nobody. Why don't you walk erect in "the enchanting and beautiful world above ground," instead of being afraid of being pushed down. He says in his second dramatic sentence, "Not that my act will matter much in a world where. . . ." It is true, your act won't matter much, Mr. Nobody, but perhaps you would like your death to matter very much, like all of us humans do. However, in order to do that we have to live and die like a Christ, and your death is not His way, and there is doubt now about your life. You say, "I, for one see no reason for living in it." (A world which plots its own destruction.) Why do you bother to tell us? Do you think you are somebody whom we should listen to seriously? Do you think that your thoughts can give us something? They can't give us anything but death and despair; and there are many of us that do not want the twin children of evil, though we will live with them until they change their ways.

But you must think your thoughts mean something, you must think they are very important. In fact you must feel very important to be able to take God's place in choosing when to take a life—fortunately for us, it is yours. (Continued on page 24)

10,000 Greet Bishop Mathews

Big Crowd Attends Presentation Service at Rindge, N. H.

New England Methodism—10,000 strong—turned out at the Cathedral of the Pines, Rindge, N. H., on Sunday, July 10, to welcome Bishop James K. Mathews to the Boston Area.

With its gorgeous lake and mountain backdrop, the outdoor Cathedral, 1,400 feet above the Summer heat, was at its climactical best for this service to honor the successor to Bishop John Wesley Lord.

Planned originally as a windup to the 175th anniversary commemoration of the founding of the Methodist Church and of the consecration of Bishop Francis Asbury, the service was amended slightly to provide for the presentation of the new bishop.

Dr. Emory Stevens Bucke, Book Editor of the Methodist Church, and former editor of ZIONS HERALD, delivered the address on "The Angry Young Men."

"New England welcomes its new Methodist bishop," Dr. Bucke said, "It is exciting to participate in a service which celebrates 175 years of Methodism and at the same time to recognize that in welcoming Bishop and Mrs. Mathews we are giving public witness to our confidence in an even greater future for free churchmanship.

"Bishop Mathews is a circuit rider; he has a restlessness about the Kingdom of God; he has, in his experience in the world mission of our church, come into close and sympathetic fellowship with the peoples of the world.

"Mrs. Mathews is the daughter of one of Methodism's truly great missionaries, Dr. E. Stanley Jones. She has in that background and in her marriage to Bishop Mathews a maturity of judgment and experience that will bring to New England's episcopal residence a wealth of understanding.

"Leadership in Methodism faces the very same kind of problems so vigorously tackled by the circuit riders of 175 years ago. Here in New England there was official and unofficial hostility toward these rugged and not-too-pretty Methodists.

Part of the big crowd of 10,000 that came from all parts of New England to welcome Bishop James K. Mathews at the Cathedral of the Pines at Rindge, N. H., on Sunday, July 10.

"Separation of church and state was not completed in Massachusetts until 1832. The Baptists had been run out of town and the general attitude of the Puritans was that these hymn-singing, horseback-riding Methodists were not much better than the Baptists.

"Asbury and Lee had dared to say to the entrenched Calvinists that 'Ye must be born again.' Their arrogance in establishing new churches, without going through the usual channels, made them appear to be rude, crude and socially unacceptable.

"The Calvinists of New England had established Yale and when they asked those Methodist preachers if they had been to Yale they replied: 'We have always been more anxious to preserve a living rather than a learned ministry.'

"These angry young men were reaching people who would not have set foot in the austere white churches of the New England Calvinists. On the docks they would preach to crowds of seamen—they made it their business to preach to the outcasts.

"One pamphlet published in Norwich, Conn., in 1800 said: 'Their church (the Methodists) is made up of the most weak, unlearned, ignorant and base part of mankind.'

"Establishing themselves as a thriving church in New England was inevitable. It did not take long for some of the converts to begin developing respectability. In 1808 Jesse Lee lashed out at the Methodists at Newport, R. I., because they had a bell in their spire and had adopted the high box pews and, horror of horrors, were actually renting pews.

"Long debates raged over the pew-renting problem because, while this was the best known way to support the meagre needs of the churches, it was a symbol of aristocratic churchmanship and implied that the poor people were not welcome. The General Conference of the Methodist Church had ruled against pew renting, but New Englanders still persisted in the custom even through the days of Col. Amos Binney in 1818. (It might be wise to point out to Bishop Mathews on this occasion that there are still many spiritual sons of Col. Binney 'round these parts.)"

Dr. Bucke said that Methodism ministered to the beatnics of its day and still ministers to the unlovely beatnics of this day.

Methodist leaders join in the singing of a hymn at the reception in honor of Bishop James K. Mathews at the Cathedral of the Pines at Rindge, N. H. Left to right: Dr. Emory Stevens Bucke, Book Editor of the Methodist Church; the Rev. James K. Knorr of Whitman, Mass.; Bishop Mathews, the Rev. John David Erb, Boston, and the Rev. Stanley M. Sprague, Portsmouth, N. H.

"It is true now—as it was then—that the language of a vital Methodism must be understood. A pious jargon growing out of a fixed theology ends up talking in circles, but Methodism has a rich tradition that has made their theologians more versatile and applied an indirect communication with the people. It could be roundly denounced as unacademic, but it could never be avoided as the results of its emphasis on religion as experience became evident."

Part of the Methodist strength then, and being discovered now, is its organization and its oneness with the solid tradition of Christian worship.

"The itinerant ministry," he said, "has made it possible for Methodism to send its best leadership to more people in a wider variety of situations; armed with the richness of the Cramner orders for public and private worship, the Methodists maintained a connection in their worship habits without becoming victims of a limited requirement. Methodists in both of these aspects really learned by doing.

They learned to pray by praying; they found meaning in the sacraments by keeping them open so that all could participate and thus grow in grace; they quickly saw their need for education and before a hundred years had gone by they had established 5,000 schools and colleges throughout America. (Many of these did not survive—many were eventually taken over by the establishment of public education—but there are still more Methodist schools and colleges, seminaries and universities—137 in all—in this country than any other Protestant-related denomination can boast.)

"All of this would never have taken place without a well-planned, connectional system of churchmanship; all of this would not have taken place without a common bond of fellowship in worship.

"Methodists were and must still be people known for their warmed hearts—big enough to be inclusive and never willing to settle for any exclusive way of doing things. As it was a kind of ecclesiastical melting pot where many of differing theological and cultural traditions could meet in goodly fellowship, so now even more than ever—it must operate on a charter of love.

"We need angry young men, who, in the name of God will do battle with the rigid patterns of social and economic life that threaten the free spirit; we need to re-examine the easy cliches that we have allowed to supplant vital faith; we need angry young men who will enter the many fields of human activity that we have been ignoring and which have fallen into self-centered decay.

"Ours is not a church that came to minister to itself—it came to minister to all people—even dirty people. As we have withdrawn from these wider areas of human activity and concentrated on ourselves and the maintenance of our own institutions we have weakened our voice.

"We are organized in a rich but very agile tradition—and if we are to face another 175 years of service we

(Continued on page 19)

Dr. Uphaus Outlines Religious Beliefs

Answers Letter of Attorney General Wyman Printed in "N. Y. Times"

by Dr. Willard Uphaus

In a letter to *The New York Times* of June 25, Attorney General Louis C. Wyman condemned me for my associations, implies that I am somehow related to President Eisenhower's lack of welcome in the Soviet Union, and to the possible arming of Cuba. He once more ridicules my religious faith as a smoke screen.

May I speak to the people of New Hampshire, in answer:

1. Let me first say once more that I have never been a Communist, that I am not now a Communist, and that I never expect to be a Communist. My beliefs, associations and activities are based on the teachings of Jesus as I understand them from years of study and teaching in the field of religion. Each association is based on the specific task to be done, and for me the task must have relevance for peace and friendly relations between nations, social justice, the elimination of race prejudice and bigotry, civil and religious liberty, and the defense of the weak. The assumption always seems to be that the Christian is being duped and that his religious faith is without effect.

2. My reasons for refusing to become an informer seem to me to be clear, reasonable and understandable:

a.) On the basis of Old Testament teachings and the experience of the early Christians in a period of great persecution, I consider it immoral and indecent to expose peaceable, law-abiding people to investigations that might lead to pitiless publicity, irresponsible gossip, innuendoes and persecution. "No one," says Prof. George Williams of Harvard Divinity School in a scholarly article on *Reluctance To Inform,* "was held in greater contempt by the Jewish community than an informer. He was likened to a serpent. Likewise, the Christians before Constantine's conversion, who were often hunted down and killed, looked upon informing as a most hazardous and odious defection."

World Fellowship is not a church in a formal sense, but it is deeply religious in spirit. At World Fellowship we pray, we sing hymns, we discuss the teachings of the faiths, and after the manner of the Quakers we are often quiet. We are seeking truth for our lives and guidance for our conduct in a dangerous time. The thought of injuring the people of New Hampshire or their state never enters our heads.

3.) According to the Discipline of The Methodist Church to which I belong, I have the right to associate freely with others for purposes that I consider just and redemptive in nature. According to this Discipline "Our role is not to suppress ideas, but to open channels of communication so that men can come to know the thoughts of their neighbors, and so that the best thoughts of all men can come to be possessions of all mankind."

If I err in my beliefs and practice, not having violated the laws of the state, it is the responsibility of my church to discipline me, and not the business of the state to harass and imprison me. Feeling the importance of my religious vows deeply, I stand ever ready to be questioned and admonished by my brethren in the church.

4. The Constitution of the State of New Hampshire guarantees the right of conscience and freedom of peaceable assembly, and the Constitution of the United States protects me from interference with the free exercise of my religion, and guarantees the freedom of speech, the right of people to assemble peaceably. How can there be freedom of assembly when our guests at World Fellowship are intimidated and even threatened with subpoena?

5. On the matter of association, the New Hampshire Methodists in conference in Nashua in May had this to say:

"We further believe it to be a basic right both of conscience and of civil liberty, guaranteed by the Constitution of the United States and of New Hampshire, to enjoy opportunity of discussing the need for and possibility of world peace as a goal of mankind. In order to achieve peace on a global scale, furthermore, we recognize the importance—indeed, the necessity—of meeting in direct social and intellectual encounter persons of all races, nationalities and political ideologies."

At World Fellowship we put this resolution into practice, and we do nothing more. World Fellowship is not infiltrated by any religious or political sect. Our Programs are open, democratic, friendly. We welcome the people of New Hampshire. We have nothing to hide.

Let's pray that God will take the cold war out of our hearts and that our land become one of brotherhood, justice and liberty—an inspiring example to the newly-emerging countries of the world. Missiles and hate can bring an end to us all. Love and statesmanship still have a chance to save us from destruction.

(Continued on page 12)

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The Rev. Robert Cox, director of Rolling Ridge goes over the blueprints for his new residence at the North Andover Conference Center which should be ready for occupancy this Fall.

ROLLING RIDGE 1960

A brooding peace hangs over the Point of Pines outdoor worship center at the Rolling Ridge Methodist Conference Center, North Andover, Mass.

If your dormitory was untidy you'll hear about it at the Rolling Ridge noon assembly. To the tune of groans and cheers the counselors recite the crimes revealed in the morning inspection of the dormitories. No one takes the friendly criticism amiss and the boys and girls usually promise to do better in the future.

Great trees shade the spacious, well-kept lawns that flank the manorial buildings of the Methodist Conference Center at Rolling Ridge.

Thoughtfulness, Key to Marital Happiness, Minister Believes

Dr. Robert Pierce, pastor emeritus of Parkway Community Methodist Church in Milton, has married more than 950 couples during his long and successful ministry.

Recently he observed his own Golden Wedding anniversary. He has this bit of advice which he offers as a fail-proof recipe for marital happiness. It is simply this:

"Each one should try to outdo the other in thoughtfulness."

Mrs. Pierce is the former Frances Hewitt. They were feted at a recent open house reception at the Parkway Church. More than 250 guests attended.

Pastor of the church for 18 years, Dr. Pierce has been pastor emeritus for five years. They have four children: Mrs. Ruth Robinson of Woburn; and Mrs. Mary Schmon of St. Catherine's, Ontario, both of whom attended the celebration, and John Pierce and Mrs. Ada Priest of Edmonds, Washington; 12 grandchildren and two great grandchildren.

Dr. Pierce is a graduate of Tilton School and Bates College. He received an honorary degree from Bates in 1936. In 1932 and 1936 he was a delegate to the General Conference. He is a former district superintendent of the Worcestor District.

Dr. Pierce is a native of Nova Scotia and his wife was born in Rockland, Me. They have lived in Milton for 23 years. Dr. Pierce is chaplain of the Macedonian Lodge of Masons and a member of the Milton-Mattapan Lions Club.

The presentation speech was by the present pastor, the Rev. Wilbur C. Ziegler. He recalled some of the events during the past 23 years.

The Rev. and Mrs. Robert Pierce, who celebrated their 50th wedding anniversary at the Parkway Community Methodist Church recently. She is the former Frances Hewett.

Dr. Uphaus' Record (from the "New York Times")

A great deal of paid propaganda on behalf of Willard Uphaus and distributed by such organizations as Religious Freedom, Inc., of New York City, republishes certain excerpts from editorials in your paper to the effect that the civil commitment of Willard Uphaus until he complies with the orders of the Supreme Court of the United States and the courts of New Hampshire is a shameful thing for New Hampshire.

I am troubled about this not only because such propaganda is unwarranted but also as an indication of how even your editorials can be used to pyramid one misunderstanding upon another.

In these times, when Khrushchev says Eisenhower isn't welcome and the Soviet seeks to arm Cuba, it is becoming more and more apparent to all who think the situation through that it is our fundamental responsibility to keep abreast of Communist activities in this country. To this end every person owes a duty of citizenship to answer truthfully these questions relevant to the investigation of same. If the witness wishes to honestly plead the Fifth amendment he may remain silent, otherwise not.

Constitutional Objections

The record of Willard Uphaus in relation to Communist-front activity is one of the most notorious in the entire United States. His activities in New Hampshire are a matter of legitimate concern to the New Hampshire Legislature. It is upon this record and after its examination that the Supreme Court of the United States held that the Attorney General, acting as a committee for the Legislature, had reasonable grounds to suspect that there might have been subversion at the summer camp of which Uphaus was and is the executive director.

Uphaus has taken the Fifth Amendment in Washington on the same related issue but declined to do so in New Hampshire, relying upon constitutional objections that were eventually decided against him after four years of court appeals. Even at the end of the judicial road he continues to willfully refuse to abide by the rules of American law that apply to all of us. In so doing he and his cohorts would envelop the issue in a smoke screen of alleged conscientious objection in an aura of alleged religious conviction.

Upon analysis of the record one is compelled to the conclusion that on neither count is Uphaus sincere, at the same time recognizing that even if he were it can make no difference in this case. This is because the subjective standard of conscience is not recognized in American law as a basis for refusal to comply with the court order. Were it to be an excuse for refusal to comply with the order of a court, America would live in a state of virtual judicial impotency. LOUIS C. WYMAN

Attorney General, State of New Hampshire.

Concord, N. H., June 10, 1960

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Things I Like

by Clarence F. Avey

There are many wonderful things going on in our local churches under the leadership of devoted and energetic pastors. The District superintendent has an opportunity to get a cross-section view of church life and program which is very rewarding to him personally, as well as indicative of the church's life and vitality. I see these things, and I like them! I propose to suggest, in this very brief epistle, a few of the program items that have appealed to me.

I like the way worship begins in some of our churches. Children and youth, properly vested and reverent in their conduct, light the candles, open the Bible and, in one instance, read a few verses of appropriate Scripture, to set the tone of worship. The use of the "acolyte" has been increasing. In one church there is an "acolyte club," where the minister personally trains and supervises the young people who participate in worship in this special way. This club is one of the greatly appreciated features of the church's life. Parents speak of it with high praise. A variation in name in another church is that of "Junior Stewards," for those who render service as helpers in worship.

I like the way in which a number of our churches introduce themselves and their program to the newcomer or outsider. By means of attractively printed folders, with detailed description of a varied program, the person not yet acquainted with a given church is afforded a bird's-eye view of the church fellowship. "This Is Our Church," says one folder, and goes on to say, "We bid you welcome to this Sanctuary. Here our spirits may be united in one common purpose. The stranger will find a home; the poor and the rich a friend and Saviour. The sorrowing will enter these doors and be comforted. The tired and tempted souls of men and women will here find hope and strength for the tasks of life. And to him who seeks to serve his fellowmen we give a noble place, a task, and a challenge to fulfill it in the name of Christ." Any church that can fulfill this inspired and significant statement will attract the newcomer and command his loyalty.

I like the way one of our pastors, in the course of his morning prayer, mentions by name, missionaries who are serving the church in difficult and far-away places. To hear these servants of the church mentioned personally helps to raise in the minds of the congregation an intimate image of the world-wide enterprise of the Church of Christ, and the special commitment of those who serve as missionaries. It helps to provide the sense of "belonging" of which Bishop Newell S. Booth speaks.

I like the letters that some laymen write to the superintendent in praise and appreciation of their pastor's work. Too often the laymen's remarks about the pastor are limited to complaints. It is heartening to get a letter which reads like this: "We are so pleased with Mr. and Mrs. ———— ——. They have given our church the greatest amount of leadership that we have experienced since arriving in this town. The church is coming alive and the people are responding to (the pastor's) concern for us. It is inspiring to be a part of this forward movement!" Wasn't it Thackeray who said, "Next to excellence is the appreciation of it."

I like the spiritualizing of the financial program of the church which is noted in connection with every-member canvasses. In one church, a week of prayer was instituted during the period immediately preceding the canvass. People were asked to volunteer their time, talents and services, as well as their money. Cards were sent to each member asking for the people's prayers.

I like the service of consecration which one congregation participates in after pledges are received. The pledges, as expressions of the stewardship of the members, are brought to the altar for a special service of consecration. Sincerely done, members would by this act lose their attitude of "They're always asking for money." Money becomes a sacrament, and the giving of it a sacramental act.

I like the goal set by one church, "66% Increase by the End of 66!" What such an increase would mean in terms of membership, attendance, and so on, has been detailed to the membership of the church, and the goal adopted with enthusiasm. I like this way of approaching the church's future, because it is specific, it implies growth, and also because it is not beyond the church's ability to reach in the time suggested.

I like the way one church published the roster of its preparatory members, the baptized children and all others, who are under the nurture of the church in preparatory membership and on the way to full membership. We need constant reminders of those who are under the care of the church, and of our responsibility to these "younger" members.

I like the way that one pastor engages in a two-year period of membership training for his seventh- and eighth-graders. This is a very demanding and time-consuming effort for the pastor, but there is surely no doubt in the minds of the boys and girls of his classes as to what they are doing when they "join the church."

I like an investigation being pursued by the student pastor in a federated church, to discover by means of a questionnaire the "evaluation of the total ministry of ———— Church." The minister, in all his varied services, the church fellowship, the church's worship, education, church building and property, are all the subjects of careful questioning and scrutiny. If the members respond in any considerable number to this inquiry, and act upon it, there will be new life in that church!

I like the "Teacher Appreciation" Sunday which was engaged in by one of our smaller churches. This recognition of those who assume so important a position in our church life was under the direction of the Commission on Education, and is planned as an annual event.

I like the "Hearabouts" which I see in so many weekly calendars and

(Continued on page 19)

New Methodist Church at Provincetown is Consecrated

The Rev. J. Manley Shaw, New Bedford District Superintendent, praised the members of the congregation of the new $125,000 Provincetown (Mass.) Methodist Church for sacrifices that have been made and which will be made in the future before indebtedness has been written off, at consecration services on Sunday, June 17.

The beautiful new edifice, which represents Methodism on the Cape tip, drew large congregations to both morning and afternoon services.

The Rev. Mr. Shaw said that when sacrifices are "of the heart," as this one is, they become "a joyous service." He brought greetings from Bishop James K. Mathews who could not attend because of prior commitments.

Assisting in the services were the Rev. J. Kenneth Pearson, of Hazardville, Conn., a former district superintendent; Dr. Elmer Leslie, professor emeritus of Boston University School of Theology; and the pastor, the Rev. Gilman L. Lane.

Guests included, Congressman Harry Albro, State Senator Edward C. and Mrs. Stone, Warren Carberg, editor of ZIONS HERALD, and Donaldson Ray McMullin, architect.

Officiating at the consecration services of the Provincetown Methodist Church left to right: the Rev. Gilman L. Lane, pastor; Dr. Elmer Leslie, professor emeritus of the Boston University School of Theology; the Rev. J. Manley Shaw, New Bedford district superintendent, and the Rev. J. Kenneth Pearson, a former district superintendent, now pastor at Hazardville, Conn.

The afternoon service of consecration was followed by an informal social hour in Fellowship Hall. Mrs. Isabelle Benson and Mrs. Viola Miller directed the program.

The new Provincetown Methodist Church, Provincetown, Mass., was consecrated on Sunday, July 17, by the district superintendent, the Rev. J. Manley Shaw.

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The Provincetown Methodist Church was formally consecrated on June 17. The heavy beams and natural wood finish of the beautiful sanctuary are portrayed in the picture.

Three Methodist Bishops In Brazil are Re-elected

A cablegram to the Methodist Board of Missions July 19 from Juiz de Fora, Brazil, reports that all three of the bishops of the Methodist Church of Brazil have been re-elected to five-year terms. The re-elections came during the meeting of the General Conference of the Brazil church July 10-20.

The bishops are: Bishop Isaias F. Sucasas of the Sao Paulo area; Bishop Joao A. do Amaral of the Rio de Janeiro area; and Bishop Jose P. Pinheiro of the Porto Alegre area. Bishop Sucasas was first elected in 1946, and Bishops do Amaral and Pinheiro in 1955. Under the law of the Methodist Church of Brazil, they will serve until 1965, when the next General Conference will meet. All three were in the United States for several weeks last spring to attend the General Conference and the Interfield Consultation of the Methodist Board of Missions, and to fulfill speaking engagements.

The Methodist Church of Brazil is an autonomous denomination, affiliated with the Methodist Church in the United States. It has about 50,000 members in five annual conferences. There are more than 1,000 congregations, served by 160 ministers. About 90 missionaries from the United States work with the Brazil church.

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Five New Bishops are Elected by South Central Conference

The Methodist Church's South Central Jurisdictional Conference concluded its five-day session at San Antonio, Tex., June 26 after electing and consecrating five new bishops, creating two new episcopal areas, and assigning its nine effective bishops for the next four years.

In contributing its share to the "current crop" of Methodist bishops, the jurisdiction in the course of nine ballots elected five prominent pastors —as many new bishops as had been chosen in that territory during the past 20 years and more than had been elected at any jurisdictional conference since Methodist Unification in 1939.

The consecration service for the five new bishops was conducted by retiring Bishop A. Frank Smith of Houston, assisted by eight other colleagues of the jurisdiction's college of bishops and Bishop Arthur J. Moore of Altanta, Ga., who represented the denomination's Council of Bishops. Bishop W. Angie Smith of the Oklahoma-New Mexico Area preached the consecration sermon in which he said that "no day has called for the spiritual leadership of our bishops more than at this moment."

Those consecrated to the church's highest office were:

Bishop Eugene Slater, 53, who was elected on the first ballot and who succeeds retiring Bishop Dana Dawson in the Kansas Area, with offices in Topeka. A native of Louisiana, Bishop Slater had served for the past 10 years as pastor of the Polk Street Church in Amarillo, Tex. His earlier pastorates—all in Texas—included the Woodlawn Church in San Antonio and Bering Memorial Church, Houston. He is a graduate of Southern Methodist University and its Perkins School of Theology in Dallas and has an honorary D.D. degree from McMurry College, Abilene, Tex.

Bishop W. Kenneth Pope, 58, goes to the Arkansas Area, succeeding Bishop Paul E. Martin, who was assigned to the Houston Area. Bishop Pope has been pastor of Houston's First Church since 1949. A native of Missouri, he served a four-year pastorate in that state at St. Paul's Church, Springfield, and other pastorates in Texas, including Breckenridge, Milford, Georgetown, and Austin. He holds the A.B. and B.D. degrees from Southern Methodist University. He also did two years' graduate work at Yale and has an honorary doctorate from Southwestern University.

Bishop Paul V. Galloway, 56, will head the newly-created San Antonio-Northwest Texas Area. He was chosen after a 10-year pastorate at the Boston Avenue Church in Tulsa, Okla. A native of Mountain Home, Ark., he held a number of pastorates in his home state, including several circuits, Central Church in Fayetteville and Winfield Church, Little Rock. He was educated at Hendrix College, Perkins School of Theology and Yale Divinity School. He has also studied at the University of Chicago and holds several honorary degrees.

Bishop Aubrey G. Walton, 59, goes to New Orleans to head the newly-established Louisiana Area. He was elected from a 16-year pastorate in First Church, Little Rock. He has also been chairman of the jurisdictional council. Bishop Walton, who is a native of Mississippi, engaged in the cotton business for several years before answering the call to the ministry. He was educated at Hendrix College and Duke Divinity School. In 1946 he received an honorary doctorate in divinity from Hendrix. All of his earlier pastorates have been in Arkansas.

Bishop Kenneth W. Copeland, 48, was elected from Travis Park Church in San Antonio—the host church for the conference. He is the second former Methodist Protestant Church minister to be elected to the episcopacy since two were chosen by their colleagues at the time of the Uniting Conference. He is also believed to be the only bishop in recent years to be consecrated in his own church. A native of Arkansas, he has served several Texas pastorates and came to San Antonio from a Stillwater, Okla., church. He has an A.B. degree from Southern Methodist University and did graduate work at Garrett Biblical Institute, Evanston, Ill. He has been assigned to the Nebraska Area, left vacant by the death of Bishop H. Bascom Watts.

Three bishops were reassigned to the same episcopal residence:

Bishop William C. Martin, who is now the only active bishop in The Methodist Church elected before Unification from one of the uniting churches, returns to the Dallas-Fort Worth Area. He was elected in 1938 by the former M. E. Church, South.

Bishop W. Angie Smith was reassigned to the Oklahoma-New Mexico Area, with headquarters in Oklahoma City.

Bishop Eugene M. Frank, elected four years ago in New Orleans, was reassigned to the Missouri Area, with offices in St. Louis.

Bishop Paul E. Martin read the episcopal message on the opening night of the conference. Other speakers included Bishop Moore, Bishop Frank, and Dr. Robert G. Mayfield of Chicago, general secretary of the General Board of Lay Activities and a delegate to the conference from Southwest Missouri.

In a special ceremony, Dr. Mayfield presented a citation to Ray H. Nichols, Vernon, Tex., newspaper publisher and long-time president of the General Board of Lay Activities.

In other ceremonies, the conference honored Dr. and Mrs. Paul D. Womeldorf of Oklahoma City and presented to them a silver tea service. Dr. Womeldorf will retire early next year as executive secretary of the jurisdiction.

Bishop Eleazar Guerra of the Methodist Church of Mexico presented gold medals to Bishop A. Frank Smith and Bishop and Mrs. W. Angie Smith, in appreciation for their services to the church in Mexico.

The Rev. Dr. E. L. Jorns of Oklahoma City was re-elected secretary of the conference. The Rev. Walter N. Vernon, Jr., Nashville, Tenn., served again as editor of *The Daily Christian Advocate.*

The jurisdiction placed itself on record as favoring the holding of the 1964 jurisdictional conference within the bounds of the jurisdiction but left the matter open for final decision by the jurisdictional council in the light of developments. The jurisdictional council will meet to organize Sept. 13 in Oklahoma City.

What Youth Fellowship Means

Youth Fellowship means many things to me: home, contentment, relief, joy, caring, love, searching, and finding.

It is "home," where I can go to be close to God with others of my age. It means contentment in knowing that I can freely question my religion without harsh reject. Also there is contentment in having this group to depend upon, and be responsible to.

There is relief in this group for me. Relief after doubting my religion because of false accusations, then to be reassured of the truth of our faith.

Joy: there is much joy brought forth to us who attend Youth Fellowship. Joy of happiness in the recreation, the meetings and projects we put on. Also, joy in realizing our faith. We learn to care in Youth Fellowship: for others, our faith, our families and just everything. When you learn to care for things, life means much more.

Love is ever-present. I feel this is a big part of Y.F. We learn that God loves us; we learn to love our fellow-man and we are guided in finding our lifes'-mate to love. If everyone went to Y.F. all over the world, there would be no misunderstandings between nations—after all, people have to learn to love their fellow man someplace.

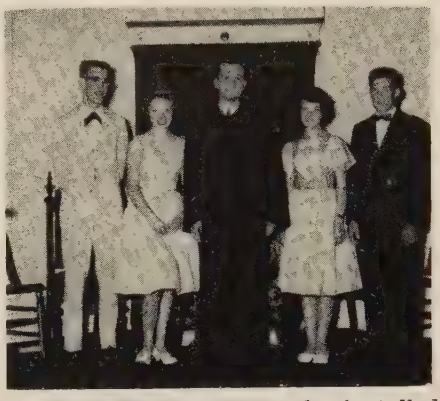
I feel I am always searching, for serious things or normal things. At home I search for answers to my problems, big and small. Often the search is ended at Y.F. Yet, here I begin searching for deeper and more meaningful things. I like to search; it's satisfying and wonder-filled.

I am always finding things; it may be a pretty flower or a problem to defeat. Finding is an important step in maturing. When I found out I knew almost nothing about life, school work and the world, I took a big step in maturing. I know there is so much to learn and to be taught to me. I want to learn and I want to become an important person by helping other people who are not as fortunate as I. I am thankful to God for giving me what I have—fine parents, brothers and sisters.

Whether they are really my brothers and sisters makes no difference (we have had, and still do have, boys and girls living at our house because they are not so fortunate as we, but we are trying to give them as happy a life as we have). This is a wonderful thing to do and I know God approves of my parents' decision to do this for these people. Youth Fellowship has helped me to adjust to this; it will also help me to plan my future the way it should be.

Youth Fellowship is a wonderful group!

JUDI FOSTER, *vice-president*



Shown here are the newly installed officers of the Y.F. of the Goodale Memorial United Church, Bernardston, Mass. Left to right: Charles Magoon, president; Judith Foster, vice-president; the Rev. John H. Emerson, pastor; Patricia Barber, secretary; Jeffrey Barber, treasurer.

The above letter was written by Judi Foster, vice-president of the Y.F. at the Goodale Memorial United Church of Bernardston, Mass. The *Rev. John H. Emerson* is pastor of the church.

Arthur Gregorian, Newton, Reports Boom in Persia

Arthur Gregorian, of Newton, Mass., a member of the Boston Wesleyan Association, toured Persia again last Summer with his wife and daughter.

In a letter written from Teheran, Iran, Mr. Gregorian said: "Everywhere we go we see old people and little children perpetuating ancient arts; making necessary things with a beauty which is typically Persian. Not a scrap of anything goes to waste. Nails, baling wire from around crates from abroad, the crates themselves—every bit of material is salvaged and reused by the clever hands of these people.

"Here in Teheran there is a building boom, and in almost any direction one looks one can see new structures rising from the ruins of dismantled ones. Outside the city, too, one can see modern buildings going up where there were no buildings before. I doubt if anywhere in the States one could find so much building going on in a comparable area. This ancient land of the Medes and the Persians is now struggling to take its place among the modern nations of the world.

'Since my first interest is in hand-woven rugs, I have spent most of my time in dusty bazaars and dimly lit stalls, searching for rugs that reflect the true Persian taste and skill. I have been extremely fortunate in finding many exceptional rugs which are dyed, designed and woven in the traditional manner. I have also found some of those rugs which are the sole expression of an illiterate artist, and I am much excited about my purchases. . . ."

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Junior Miss does a nose-holding dive off the springboard at Camp Aldersgate, R. I. Her technique is just a habit.

CAMP ALDERSGATE

Woodland worship center at Camp Aldersgate, R. I. The Rev. William Grunden, Stafford Springs, Conn., was camp director for the Junior High School group.

Junior High Institute members ready for their afternoon swim period at the Camp Aldersgate Camp of the New England Southern Conference at North Scituate, R. I. Front row, left to right: Christopher Tilden, Scituate, Mass.; Wayne E. Terrill, Sagamore, Mass.; Ronnie A. Wohlen, East Bridgewater, Mass.; Dale E. Simmons, New Bedford, Mass.; David Tilden, Scituate, Mass.; Donna Cain, Sagamore, Mass.; Janice Brown, Willimantic, Conn.; Carol Saltonstall, Mapleville, R. I.; Virginia Lee Vosburg, Coventry, R. I.; Sandra Jean Hudson, West Warwick, R. I.; Gayle Ann Woodward, Plymouth, Mass.; Laurel Smith, Stoughton, Mass. Second Row: Bob Anderson, Somerset, Mass.; Tom Holleman, Scituate, Mass.; Andy Eddy, Warwick, R. I.; Doug Oliveira, New Bedford, Mass.; Leonard Tinklepaugh, Manchester, Conn.; Alan P. Brodd, Millerville, Mass.; Bryan Stearns, Danielson, Conn.; Paul Tisdale, Brockton, Mass.; Francis Mack, Pawtucket, R. I.; Nancy Townsend, Freetown, Mass.; Sandra Jeffers, Abington, Mass.; Judy Bloomer, West Warwick, R. I.; Brenda Ellis, Sagamore, Mass.; Lydia Feole, East Providence, R. I.; Sandra Boucher, Acushnet, Mass.; Carolyn Boyd, Abington, Mass.; Sharlene Tahakjian, Providence, R. I.; Third Row: Bob Pond, Pawtucket, R. I.; A. G. Thomas, Boston; Ralph Bates, Hingham, Mass.; John Stahl, Providence, R. I.; Tom Cheetham, Somerset, Mass.; Paul Hull, Middleboro, Mass.; Barry Marsden, Somerset, Mass.; Nora Nason, Willimantic, Conn.; Deedra Gillespie, Stoughton, Mass.; David Husband, Bristol, R. I.; Craig Lindell, New Bedford, Mass.; Holly Shaw, Putnam, Conn.; Kitty Shooter, North Grosvenordale, Conn.; Janet Thornton, Somerset, Mass.; Karen Walters, Sagamore, Mass.; Beverly Taylor, Providence, R. I.; Bette Fisher, Putnam, Conn.; Marilyn Jones, Oakland, R. I.; and Jeanne Rich, Crystal Lake, Conn.; Fourth Row: Earle R. Custer, Hebronville, Mass.; Carl D. Shafer, Warwick, R. I.; Gerald White, Stoughton, Mass.; Bruce Koerner, Nantucket, Mass.; William Moore, Berkeley, R. I.; William Grunden, Stafford Springs, Conn.; Janice R. Barth, Providence, R. I.; Elaine R. Perkins, Stafford Springs, Conn.; Gail Decker, East Glastonbury, Conn.; Audrey Smith, Noank, Conn.; Sandra Hall, East Providence, R. I.; Patty Perry, Middleboro, Mass.; Shirley Wilbur, Middleboro, Mass.; and Janet Hays, Boston.

Diving and swimming can be fun at Camp Aldersgate. Plenty of spring in the board and lots of good, clean water underneath are the principal requisites.

Four Bishops Elected by Southeastern

These four new bishops of The Methodist Church were elected July 15, at the denomination's Southeastern Jurisdictional Conference. Left to right, they are: Bishop James W. Henley, Nashville, Tenn., assigned to the Jacksonville, Fla., Episcopal Area; Bishop Walter C. Gum, Norfolk, Va., assigned to the Louisville, Ky., Area; Bishop Paul Hardin, Jr., Birmingham, Ala., assigned to the new Columbia, S. C., Area, and Bishop John Owen Smith, Charleston, S. C., assigned to the Atlanta, Ga., Area.

Four new bishops of The Methodist Church were elected and consecrated at Lake Junaluska, N. C., July 13-17, at the denomination's Southeastern Jurisdictional Conference. They are:

Bishop James W. Henley, 59, Nashville, Tenn., who was elected on the seventh ballot with 278 votes. He was assigned to the Jacksonville, Fla., Episcopal Area, succeeding the late Bishop John Branscomb.

Bishop Walter C. Gum, 63, Norfolk, Va., elected on the tenth ballot with 247 votes. He was assigned to the Louisville, Ky., Area, succeeding Bishop William T. Watkins, retired.

Bishop Paul Hardin, Jr., 56, Birmingham, Ala., elected on the 13th ballot with 268 votes. He was assigned to the new Columbia, S. C., Area.

Bishop John Owen Smith, 57, Charleston, S. C., elected on the 16th ballot with 352 votes. He was assigned to the Atlanta, Ga., Area, succeeding Bishop Arthur J. Moore, retired.

The four new bishops were elected on the same day, July 15, and consecrated Sunday, July 17, in the traditional "laying on of hands" ceremony by Bishop Moore and eight other episcopal leaders.

Bishop Henley was born July 14, 1901, in Cleveland, Tenn., and was reared in Chattanooga. He is a graduate of Emory University, the Yale University Divinity School, and did graduate work in church history at the University of Edinburgh, Scotland. He also holds the honorary Doctor of Divinity degree from Emory. Beginning in 1926 he served Tennessee pastorates of the Holston Conference at Spring City, Crossville, Harriman, Morristown, Knoxville and Chattanooga. In 1944 he transferred to the Tennessee Conference as minister of West End Church, Nashville, succeeding Bishop Costen J. Harrell. He and Mrs. Henley, the former Huldah Chapin, have two sons.

Bishop Gum was born July 4, 1897, in Monterey, Va. He was educated at Randolph-Macon College and Emory University, and holds the honorary Doctor of Divinity degree from the former. He joined the Virginia Conference in 1918, and served numerous pastorates, including those in Portsmouth, Richmond and Norfolk, and as superindentent of the Norfolk and Richmond districts. He has been a member of the Methodist Coordinating Council, and chairman for eight years of the jurisdictional Committee on Missions. He and Mrs. Gum, the former Mary Lucille Hendrick, have one daughter.

Bishop Hardin was born November 7, 1903, in Chester, S. C. He is a graduate of Wofford College and Emory University's Candler School of Theology, and holds honorary Doctor of Divinity degrees from Wofford and Birmingham—Southern College. He joined the Western North Carolina Conference in 1927 and served pastorates in Matthews, Waynesville, Wadesboro, Asheboro, Shelby and High Point before transferring in 1949 to the North Alabama Conference as minister of First Church, Birmingham. He and Mrs. Hardin, the former Dorothy Elizabeth Reel, have two sons and a daughter.

Bishop Smith was born September 21, 1902, in Johnston, S. C. A Phi-Beta Kappa, he is a graduate of Wofford College and the Yale University Divinity School, and also holds the honorary Doctor of Divinity degree from Wofford. Beginning in 1925, he served South Carolina pastorates at Leesville, Clemson College, Laurens, Columbia, Greenville, Spartanburg, and his latest appointment, historic Bethel Church, Charleston. He was also superintendent of the Spartanburg district. He is a member of the World Methodist Council, vice-president of the jurisdictional council, and a former member of the General Board of Education. He and Mrs. Smith, the former Mildred Brown, have two daughters.

In other episcopal assignments the following were returned to their same Areas: Bishop Roy H. Smith, Nashville, Tenn.; Bishop Marvin A. Franklin, Jackson, Miss.; Bishop Paul N. Garber, Richmond, Va.; Bishop Nolan B. Harmon, Charlotte, N. C., and Bishop Bachman G. Hodge, Birmingham, Ala.

Creation of the new Columbia, S. C. Area leaves the Charlotte Area comprising the Western North Carolina Conference. The Memphis Conference was transferred from the Louisville Area to the Jackson Area. The Cuba Conference remains a part of the Jacksonville Area, but Bishop Short was assigned presidential supervision of Cuba for the next year. He formerly headed the Jacksonville Area, and since the death of Bishop Branscomb he has administered the Cuba Conference.

Delegates and visitors joined in paying tribute to Bishops Moore and

(Continued on page 19)

FOUR BISHOPS

(Continued from page 18

Watkins, who retired after 97 years of combined ministerial service. Bishop A. Frank Smith, retired, of Houston, Tex., spoke for the church-at-large in eulogizing Bishop Moore, and Bishop Franklin was the spokesman in paying tribute to Bishop Watkins.

Memorial services were held for the late Bishops Branscomb, W. W. Peele and Ralph A. Ward, and for Mrs. W. B. Beauchamp, widow of the late Bishop Beauchamp, and Mrs. Paul N. Garber, wife of Bishop Garber.

FROM OUR READERS

(Continued from page 1)

power of God's redemption can transcend any human situation. Jesus Christ is the same today as he has always been.

Your use of this kind of material does something to me—makes me quite ill. Has our Christian message nothing to say to those who have lost hope? I think it does! The Methodist preacher-writer of this monomania—apparently has little to offer, judging from the tone and temper of his article.

As Editor of Methodism's Voice in New England, you can direct such clap-trap to the "round file." This is an insult to our witness.

We most certainly need to be realistic about the evils of war. I know from first hand experience of those evils. But hold on! There is still hope, even in time of chaos.

I am convinced that the important thing in life is not what happens to us, but rather the way we accept life's circumstances; i.e., the way we run our race.

Regarding the problem of suicide, it is within one's power to pursue such a course. I might ask that writer: If you are so hopeless, why wait?

Sincerely,
W. V. SLEAMAKER

The article to which this pastor refers does not represent the views of ZIONS HERALD. But long ago the editor decided that the magazine should represent many viewpoints, so long as he had reason to believe that they are based on sincere belief.

CATHEDRAL OF PINES

(Continued from page 9)

will need to regain the spirit and the drive that made Methodism say to a smug, self-satisfied society, 'Ye must be born again.' "

A procession of more than 50 ministers, led by the Rev. Stanley M. Sprague of Portsmouth, N. H., opened the service with the singing of "O for a thousand tongues to sing. . . ."

The call to worship was by the Rev. Mr. Sprague and the scripture reading was by the Rev. James W. Knorr of Whitman, Mass. Bishop James K. Mathews gave the prayer and spoke. He was presented to the huge congregation by the Rev. John David Erb, general chairman. Dr. James R. Houghton, professor of voice, director of the Glee Club and Seminary Singers at Boston University, led the singing.

Bishop Mathews was also presented at Copley Methodist Church at the morning service, which he attended while at Boston University.

THINGS I LIKE

(Continued from page 13)

monthly newsletters which the churches send out to their people. It is a major task to keep track of the multiplied instances of births, anniversaries, hospitalizations, congratulations and expressions of sympathy, which are part of the human interest ministry of the local church, and which are so meaningful to our people. There is no substitute for the warm heart and an interest in people.

We could go on and on, but space prevents. Success in the church is something that is not won without much ingenuity, and even more hard work. Success is most often not the result of spectaculars and the big flourishes, but rather of many small things, carefully attended to and well done.

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Staff of leaders at the Junior High School Camp at Camp Aldersgate, North Scituate, R. I., in July. Front row, left to right: Carl D. Shafer, Warwick, R. I.; Audry D. Smith, Noank, Conn.; Janet Hayes, Boston; William Grunden, Stafford Springs, Conn.; Betty Stahl, Providence, R. I.; Elaine Perkins, Stafford Springs, Conn.; Polly Camolli, Manchester, Conn.; and Roland Stahl, Providence, R. I.; rear, left to right: A. G. Thomas, India; Sandra Hall, East Providence, R. I.; Earle R. Custer, Hebronville, Mass.; Bob Pond, Pawtucket, R. I.; Al S. Beauregard, Willimantic, Conn.; Janice Barth, Providence, R. I.; Allan Frosch, Windsor, Conn.; Mrs. Grace Wenzel, Glastonbury, Conn.; Gail Decker, East Glastonbury, Conn.; William Moore, Berkeley, R. I.; Anne Eddy, Warwick, R. I.; and Mark Stahl, Providence, R. I.

Higher Call

Bishop Ralph Spaulding Cushman, 80, who served churches in the New England Southern Conferences as a young clergyman, died from a heart attack August 10 while driving through Richfield Springs, N. Y., near Herkimer.

A resident of Raleigh, N. C., he was on a vacation trip to his native Vermont with his wife and son, the Rev. Robert E. Cushman, dean of Duke University Divinity School, when he was was stricken.

From 1939 to the date of his retirement in 1951, he had been bishop of the St. Paul-Minneapolis area. He had also served as bishop of the Denver, Colo., area. Born in Poultney, Vt., he attended Wesleyan University, the University of Edinburgh and the American Seminary in London. He had pastorates in Bryantville and Fall River, Mass., and in Danielson, Conn. Beside his widow and son, he leaves a daughter, Mrs. Elizabeth Stiles of Ithaca, N. Y. Funeral services were held August 12, in Geneva, N. Y., and burial was in Manchester, Vt.

Dr. William G. Lennox, 76, world renowned authority on the treatment of epilepsy, and a prominent member of the Newton Centre Methodist Church, died July 21 at New England Deaconess Hospital.

An associate professor emeritus at Harvard Medical School, Dr. Lennox had long been prominent at the Seizure Division of the Children's Medical Center and the National Veterans' Epilepsy Center at the Boston VA Hospital.

Dr. Lennox graduated from Colorado College in 1909 and from Harvard Medical School in 1913. He subsequently served as a medical missionary at Peking Union Medical College in China.

In 1921 he was awarded a master of arts degree in public health at the University of Denver. He published as his thesis, "The Health of Missionary Families in China," a book still widely used for reference.

He established the Seizure Unit at the Children's Medical Center in 1947. His most recent work was a two-volume treatise on "Epilepsy and Related Disorders."

He was a past president of the American Neurological Association for Research in Nervous and Mental Disease; the Boston Society of Psychiatry and Neurology; American League against Epilepsy; and International League against Epilepsy.

He held memberships in many other medical and scientific organizations. He leaves two daughters: Mrs. Holger B. Jansson of Leonardtown, Md.; and Dr. Margaret Lennox-Buchtal of Copenhagen, Denmark; two sisters, Mrs. William Fay of Miami, Fla., and Mrs. Kenneth MacGregor of Apple Valley, Calif.; and five grandchildren.

Memorial services were held Sunday, June 24, at the Newton Centre Methodist Church, the Rev. Elmo F. Young, pastor. Interment was in Colorado Springs, Colo.

Keith Russell Coggins, infant twin son of Lieut. and Mrs. Peter R. Coggins, of Enterprise, Ala., died on Thursday, August 11, at the Army Hospital, Fort Rucker, Ala., at the age of two months. Both twins had pneumonia. David Norman, the surviving twin, is recovering nicely. The grandparents are Mrs. Russell Coggins of Belmont St., Manchester, N. H., and the Rev. and Mrs. J. Norman Barrett of Joe English Lane, Manchester, N. H.

Rolling Ridge Schedule September - December 1960

September

23-24	Church Hill M.Y.F. Fall Retreat, Norwell, Mass.
	First Congregational Senior High Fellowship, Braintree, Mass.
28	Ipswich Methodist Men
30-10/1	Board of Education Workers with children
	Roland Junkins & Centenary Methodist Church Retreat

October

7-9	Parkway Community Church M.Y.F. Retreat
7-9	N.E.M.S.M. Bible Seminar
12	Pilgrim Congregational Church Women's Luncheon, North Weymouth, Mass.
14-15	Rolling Ridge Commission Retreat — Annual Meeting
21-22	Boston District Retreat, Lay Leaders and Pastors
24-25	Vocational Counseling Conference
28-29-30	N.E.M.S.M. Fall Council meeting

November

4-5-6	First Methodist Melrose Jr. High M.Y.F.
4-5	First Church, Lynn, Methodist Men's Retreat
11-13	Intervarsity Christian Fellowship
18-20	Seminar on Fundamental Values and Business
25-26	M.Y.F. Presidents' Weekend

December

2-3	Lexington Methodist Men's Retreat (tentative)

Other December dates are open

26-30	New England Federation of Temple Youth

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Three new bishops were elected and consecrated at the Methodist North Central Jurisdictional Conference at Grand Rapids, Mich. Left to right: Dr. Ralph T. Alton, former pastor of the First Methodist Church, Appleton, Wis., assigned to the Wisconsin Area; Dr. Edwin R. Garrison, former administrative assistant to Bishop Richard C. Raines of Indianapolis, Ind., assigned to the Dakotas Area; and Dr. T. Otto Nall, former editor of the "Christian Advocate," assigned to the Minnesota Area.

(Religious News Service)

Methodist Space Talk

by the Rev. Wesley J. Vesey, Buzzards Bay, Mass.

Testing Center—Annual Conference

Block House—Bishop's Cabinet

Paddlewheel Satellites—District Superintendents

Missiles—Ministers

Intercontinental Ballistic Missiles—Delegates to General and Jurisdictional Conferences

Anti-Missile-Missiles—Rival ministers

Gantry Cranes—Preachers' wives

Count Down—Time remaining till appointments are read

Missile Ranges—Pastorates

Firing—The reading of appointments

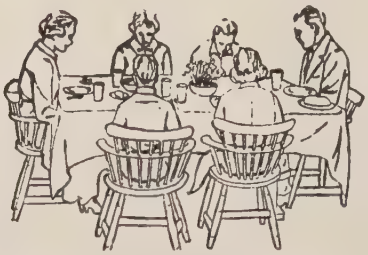
Tracking System—Predecessors and their wives

Monitors—Pastoral Relations Committees

Second and Third Stages—Moves in quick succession

Target Areas—Preferred positions

Going into Orbit—Retirement



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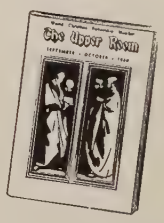

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Rolling Ridge is lots of fun. This group of Junior High Institute boys and girls are all ready for another one of their rollicking recreational periods at the old swimming tank at the Methodist Conference Center in North Andover.

New Bishop for Western Jurisdiction

For the first time in eight years, the Western Jurisdictional Conference of The Methodist Church has elected a bishop, after creating a new Seattle episcopal area.

Dr. Everett W. Palmer, 54, pastor of First Methodist Church, Glendale, Calif., since 1951, was elected on the eighth ballot. He was assigned to the Seattle Area. All incumbent bishops were re-assigned to their own areas—Bishop Gerald Kennedy to Los Angeles, Bishop Donald H. Tippett to San Francisco, Bishop Glenn R. Phillips to Denver, Bishop A. Raymond Grant to the revised Portland Area.

The 136 delegates took advantage of new General Conference legislation authorizing a minimum of five bishops per jurisdiction and accepted, 103 to 33, the recommendation of a study committee established by the 1956 Jurisdictional Conference. A substitute which would have continued the study another four years was voted down. Bases for the recommendation were summed up in Chairman George H. Atkinson's words for the West's special problems, "distance, mountains, deserts, ocean."

The new area comprises only Pacific Northwest Conference — Washington state and northern Idaho. This leaves Alaska Mission, Oregon and Idaho Conferences in Portland Area.

The new bishop was a South Dakota ranch hand and underground goldminer before entering the ministry. He was consecrated in San José's First Methodist Church in what may be this area's last such ceremony for a generation, if the constitutional amendment providing consecration of bishops at General Conference passes. Since two of the last three General Conferences have been in this jurisdiction, another is not anticipated for many years.

The conference's episcopal address by Bishop Tippett urged new personal dedication so that "Jesus Christ comes first in our loyalties," accelerated recruitment of volunteer and full-time church workers and efforts to find new ways of meeting current problems such as divorce and juvenile delinquency.

Reports to the conference showed that only 29 per cent of the ministers new to the jurisdiction during the past decade came from its churches.

Representing the Council of Bishops, Bishop Eugene Frank of St. Louis Area reminded that "Every voice in science, politics, business and education has called for transformation of the human spirit, a change of the human mind. Methodists believe that this is the good news of Christ. The gospel must be universal or it is nothing."

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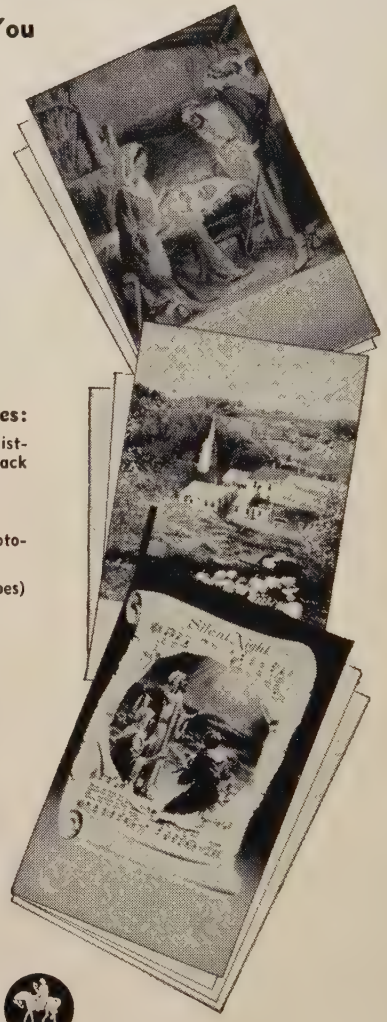

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N. H. Council of Churches Seeking Uphaus Release

The New Hampshire Council of Churches is seeking the immediate release of Dr. Willard Uphaus, 69-year-old Christian pacifist, from the Merrimack County jail. The Council's executive committee, on July 7, petitioned the New Hampshire authorities to grant "clemency at the earliest possible date." citing as grounds for their plea the prisoner's age and character, and the further fact that he has already served longer than others who have been imprisoned elsewhere under similar circumstances, and that "further imprisonment is most unlikely to be effective."

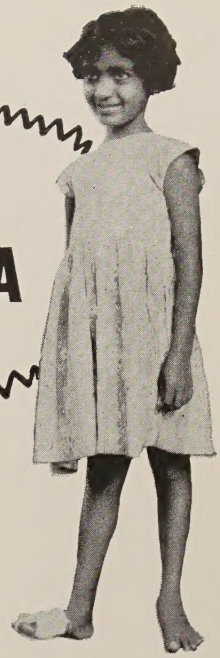
Dr. Uphaus, on Sept. 14, will have already served ten months in the Merrimack County jail, on a contempt charge, for his refusal on grounds of conscience to turn over to the Attorney General of that state the names of guests at the World Fellowship conference center in Conway during the 1954-55 seasons. He was committed for one year. Power to release him resides in the committing judge, George R. Grant, Jr., of the Superior Court of Merrimack County.

Action by the New Hampshire Council is the second expression of concern by an important New Hampshire religious body. The Methodists there, at their annual conference in May, dealt with the problem raised by Dr. Uphaus' refusal and its consequences, and suggested that the consequences under the circumstances "should be moderated by charity."

Communion Sunday

OCTOBER 2, 1960

A FAIRY WAND TOUCHED HEARTHA



of Columbo, Ceylon, who now is a happy and healthy little girl of eleven. But she could not walk until she was seven due to malnutrition. She was a deserted child left like an animal to forage for herself. When admitted to a CCF affiliated Ceylon Home, she could hardly sit up and could only slowly, by holding on to something, struggle up on her feet and stand on legs that trembled under her pitifully thin body. She has a bright, alert mind, a winsome personality and her little heart is as warm and kind as an angel's.

There are lots of Hearthas in Ceylon and in India, just across a few miles of sea—deserted and orphaned children—hungry, neglected and homeless. Unless you could see how they look and exist, you would not believe life could be so cruel to a human being, much less to a child. But your hand can hold a fairy wand and touch and bless such a child, transforming some half starved boy or girl as Heartha's whole life has been changed. You can "adopt" a Heartha and receive the child's name, address, picture and story and then correspond with your child. The cost is the same in all the countries listed below, $10 a month.

Christian Children's Fund, incorporated in 1938, with its 385 affiliated orphanage schools in 41 countries, is the largest Protestant orphanage organization in the world, assisting over 34,000 children. It serves 28 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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☐ Please send me further information.
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STATE_____
Gifts of any amount are welcome. Gifts are deductible from income tax.

MR. NOBODY

(Continued from page 7)

We shall miss you when you are gone, as one who tried too hard to be the moral man and one who could have been a spiritual man. You had the concern to do something about the causes of war; but didn't understand how to make peace. You were sensitive to the questions in the hearts of your fellow man; but didn't understand how to answer them. You meant well, but perhaps you didn't know what you mean.

To make peace one must be peaceful. He should come to accept his mistakes and learn from others. He does not see that society is immoral without seeing that it is moral also. He does not see man as moral without seeing that man, himself, is immoral.

To make peace one does not make vague accusations at the leaders of government such as you make Mr. Nobody—"Men whose minds are as apt to be warped by bias, prejudice, ill-will and ignorance."

The man of peace trusts that the few in the position of power are trying as hard and as desperately as the "ordinary" man to attain peace. Instead of trying to make them feel more shameful and depressed about the situation, the man of peace is willing to support their good attempts.

The man that really wants peace does not want the ordinary man to try and make it anyway. He realizes that it takes an extraordinary man of exceptional skill and secure spirit to do that job. If the man who wants peace is only an ordinary man, he can still support and aid those great men who are trying, by giving intelligent and specific criticism. This unfortunately, Mr. Nobody, you feel is futile, and you may feel the same way, dear reader; but we must remember that the other ways of peace have failed. Ultimately to make peace one needs to be at peace with himself; here too we have failed by denying the Eternal God whose peace surpasses all understanding.

To know the answers to man's questions one must live the answers. You ask, does life have any meaning? And you seem to answer that the body is the ground of life's meaning. For you ask, "What satisfactions are to be derived from wandering desolately among the ruins, or dragging about a body inflicted with radioactivity, gaunt with hunger and rotten with disease." Implying that there is very little satisfaction. You have only lived the physical answer, Mr. Nobody. You are afraid that you will have no body. And this is an appropriate fear in times of immediate stress. But this stress can be met with faith.

This is the answer from the realm of the Spirit, a realm which you do not seem to understand, a realm in which you do not seem to live. You seem to be afraid that nobody will care and that all meaning will be lost if atom bombs are dropped. For you say, "So much that makes life meaningful to intelligent and sensitive persons will have disappeared that all purpose in living will likewise have been obliterated."

This would be true if all that was meaningful was grounded in physical existence. But even though I drag my broken, radio-active, hungry, rotten body on the earth, I may see another being who is dragging his broken, radio-active, hungry, rotten body. And I will have concern for him and he may tune in on the same frequency and have concern for me (perhaps because we've both been shocked to humility). But in that moment of communion much meaning will be present, because the Source of Meaning is beyond our physical selves and is grounded in Presence of the Eternal God whom we so often try to deny by being full of shame and pride.

You meant well, Mr. Nobody. You tried to call us to peace but only brought us despair. Perhaps you had forgotten that you are a Somebody even if the bombs are dropped. You imply that you are a moral man. I say that you are more. You are a Child of God. You say that you are a member of a "Church." I say that you are more. You are a part of a Spiritual Community. I have felt helpless and full of shame. I have felt rebellious and full of pride. And I have sensed the Presence of God's forgiveness and been full of peace. And I have met others that have known this peace and they have hope for a meaningful life also. In such people the Spiritual Community achieves a glorious victory over the world of shame and pride of the unredeemed man.

BEMIS-PICKERING HOMESTEAD

(Continued from page 6)

another Sabbath. I missed my way a little, but came in about seven o'clock, riding since two o'clock 20 miles." He tarried three days.

In 1802, Bishop Asbury noted that Elder Pickering's family included a son, Francis Asbury and a daughter, Maria.

Long after Asbury's day, George Pickering made this home his base of operations in the remarkable career which he had in the New England Conference. Wherever his appointments might be, he made it his unvarying custom to spend four-fifths of his time in the field and one-fifth of his time at home.

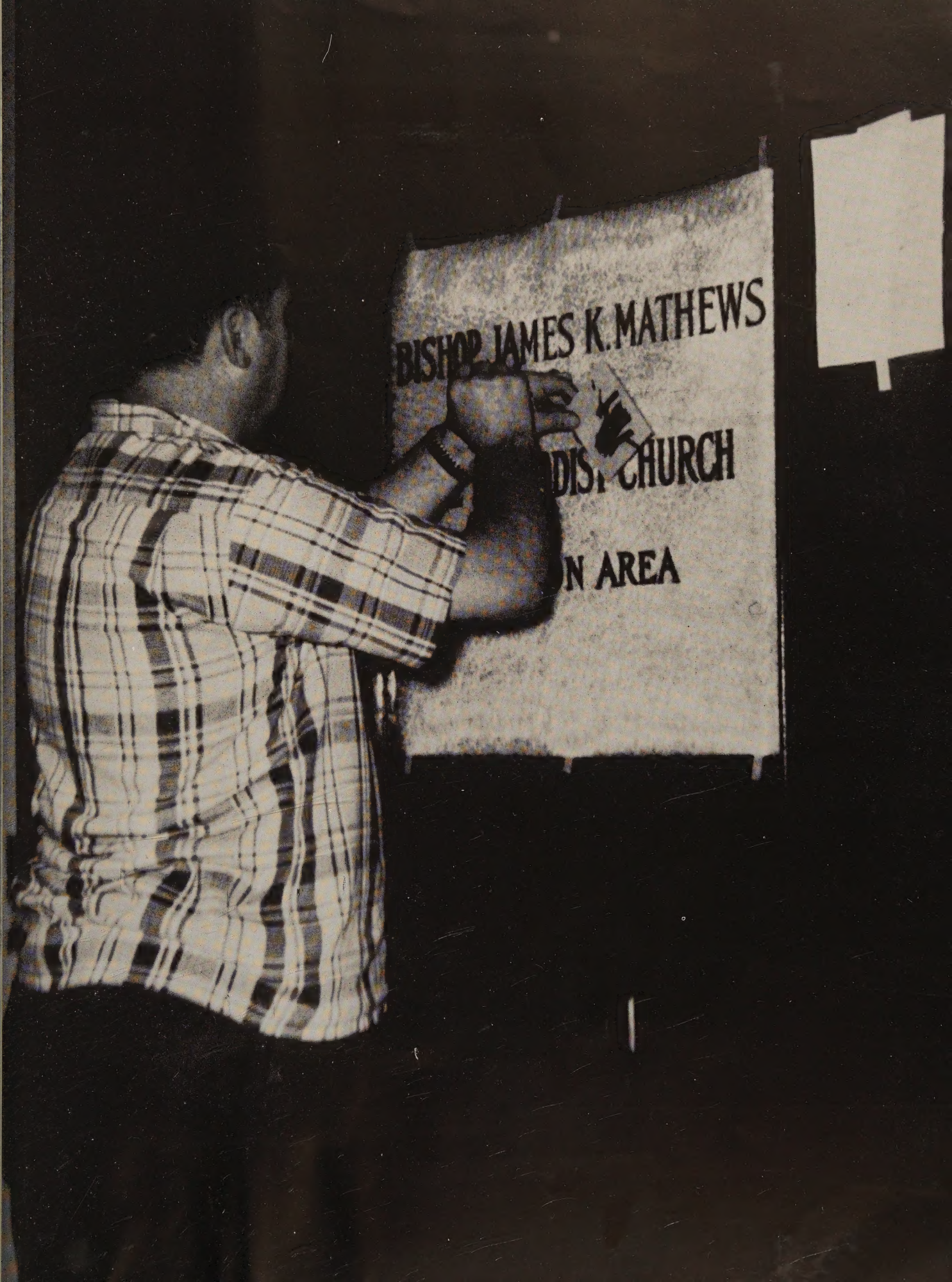
He was presiding elder of the Boston District four times, and during those years this was his home; but his duty took him to Maine, New Hampshire and western parts of Massachusetts as well. He was a real Spartan. When he received word that his married daughter had been lost at sea, he still finished his schedule on his charge before he allowed himself to return home to his sorrowing family in Waltham.

He was the first Methodist preacher when the new society was formed in Watertown. He purchased the Unitarian Church on Waltham Common and transferred 40 Weston members to form a new Waltham society. Both of these churches acknowledge him as their founder.

George Pickering died in December, 1846, and his wife, Maria, died in 1859. At her death the property went to a son-in-law, the Rev. George W. Frost. In the New England Conference records, Mr. Frost is listed as having been "located" in 1853, indicating that he had turned to other ways of making a living.

The Stewart family acquired ownership of the property about 1865, and it is thought they purchased it from the Frosts. The present Mr. Stewart is the third generation in the homestead.

Thus for 250 years only two family groups have lived on the land. The New England Conference Methodist Historical Society will try to work out a plan for the protection of the home, and executives of the Polariod Co., have already shown themselves to be sympathetically minded.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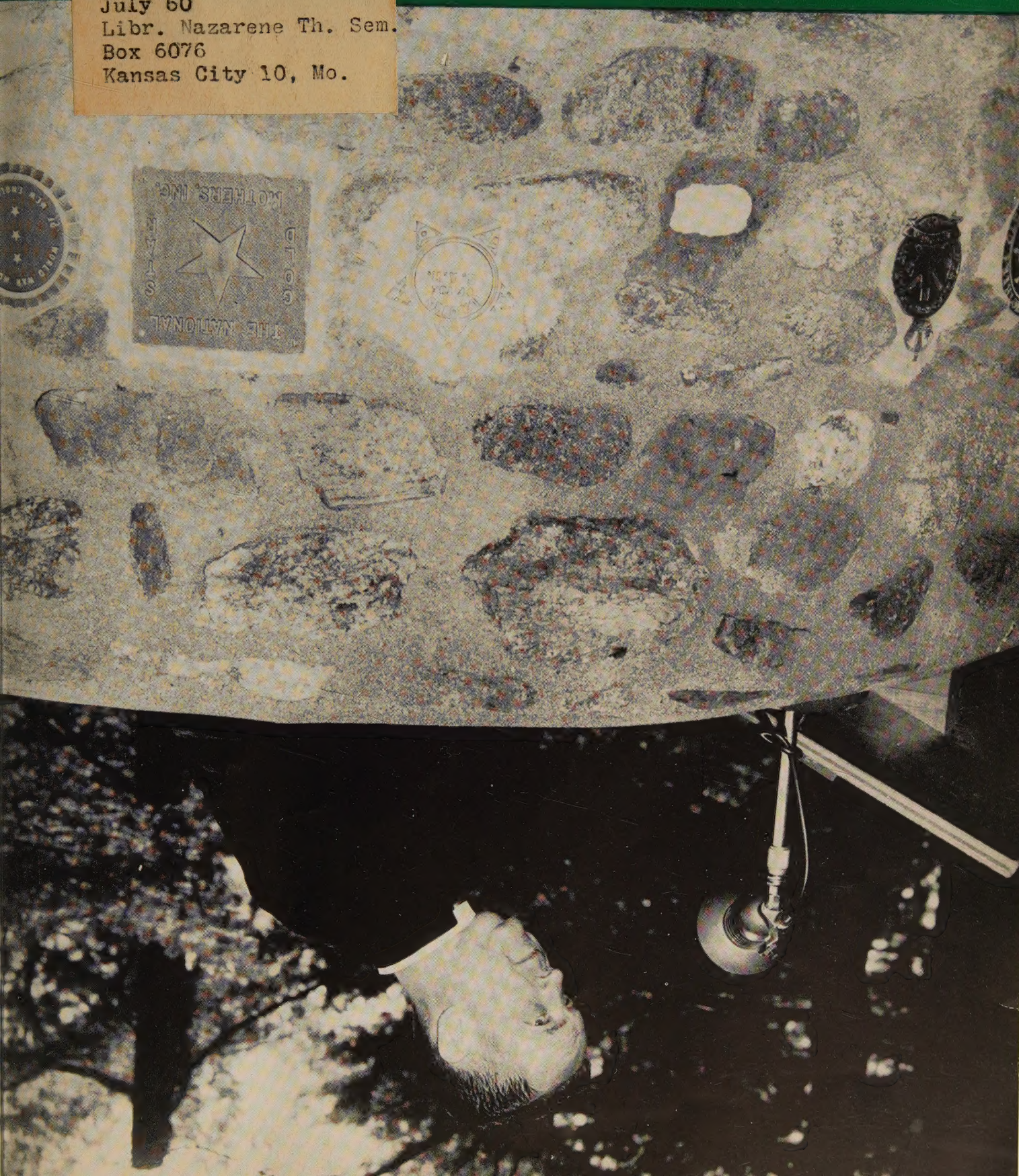
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